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One written by a Protestant to his brother being a Papist, to withdraw him foorth of the countrie of the Papists, who was partly by him perswaded, but that his wealth made him peremptorie, whervpon he tooke occasion to vvrite this letter, to moue him rather to make choice of the kingdome of God, then the riches of the vvorld.

The other written by Master *Ramon*, a Minister of the word of God, being prisoner in the Citie of Valencia, to his wife being in London, to comfort her; who after suffered for the Gospell.

Translated out of French.

Imprinted at London by T. Este for Mathew Law. 1603.

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Traduct d'ont [illegible] reuch.

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A Letter written by a Protestant

A Letter vvritten from a Protestant, to his brother being a Papist.

Grace and peace through Iesus Christ.

MOst deare and welbeloued brother, with all my heart I recommend mee vnto you, and to my indeered sister your wife; may it please you to vnderstand that wee are heere arriued the 11. of Octo. in good & perfect health, the Lord bee praised, who hath shewed vnto vs such great mercie, in withdrawing vs from thence, to the end to bring vs into the land of promise, that happie land, where his Magestie is glorified, and his name vnfainedlie and purelie called on, euen as hee hath commanded by his holy word. Now therefore wee are meruailouslie bound to acknowledge this vnestimable mercie, for he hath not onely giuen vs the knowledge of the right way, to at-

taine & come to that life that endureth world without end, but also he hath lead and conducted vs in this way by his holy Ghost, and animated and as it were thrusted vs forward in his loue, that we make no estimation either of our parents, friends, lands, possessions, or riches, but as a small shaddow and of no continuance, but altogether vncertaine, and not to bee compared to one of the smallest spirituall guifts: He hath giuen vs to vnderstand I say, that all this is nothing to be compared with the life eternal and euerlasting. For *Dauid* saith, *that a thousand yeares before the Lord are but a minute*, therefore the Lord be praised, who doth print such comfort for our soules in our harts, and giueth vs power to resist against all assaults and promises, which the flesh doth oppose against vs, and sets before our eyes, for if we will tast of the euerlasting lyfe, there is no other way than the very selfesame which the sonne of GOD hath shewed vnto vs, to wit, as he saith, he that shall not forsake father, mother, brother, sister, lands & goods, and all he hath for my names sake, he is not worthy of mee; and whosoeuer taketh not his crosse vpon him forsaking himselfe to follow mee, he is not worthie to be my disciple; and all these words doe proceed from the mouth of the sonne of God, the onely almightie and euerliuing God.

O my brother, what think you to doe, doe you think that the sonne of God is a lyar? no, no, he cannot lye. Oh my most affected brother, will you not haue pittie of your soule, shall the world and the flesh seduce & miscarry you alwaies to the end of your life.

Doe you not feare that the Lord shall take you as the sleepie and vnwatchfull seruant, and as the fiue foolish & careleſſe virgins, the Lord, the Lord will come in the time when you think not vpon it: O what griefe! what lamentation will you make then? For you will haue in abhomination and curſe, all the goods of this wicked world, ſeeing they haue bene the onely and originall cauſe of your deſtruction & perdition, in reſpect and for that, the Lord of might had giuen them vnto you to ſerue and apply them to his glorie. And moreouer, all the warnings and admonitions which you haue had, and promiſes which you made vnto God when you were viſited with ſickneſſe, thoſe wil crye vengeance, vengeance againſt you, before the higheſt.

O my brother, conſider that the way is large and broad which leadeth to perdition, and many ther are that doe finde it, but the way which bringeth and leadeth to the lyfe eternall of all felicitie, is narrow, and few they are that enter the ſame, for that is full of thornes & troubleſome to paſſe. Oh my brother, will you be one of them that walke the broade and wide way? God forbid. Therfore doe not flatter your ſelfe, nor doe not faſhion your ſelfe to tread any other way than that which Ieſus Chriſt hath ſhewed vnto all his beloued. What? for getting or purchacing one foot of land, will you looſe a kingdome? No, no, be not ſo fooliſh, for it will coſt you deere; you will not onely lament with exceeding griefe, but alſo vſe the extremitie of ſorrow in wringing your diſtempered hands.

And yet it will then bee too late, for when that is once loſt, man can not recouer it againe, therefore being yet time enough, and that God almightie doth ſhew his great mercy vpon you, to giue you time to thinke on that which you ought to doe, I meane your ſoules ſaluation, and that hee will not ſee you periſh headlong, but rather hath ſtirred me vp, and prouoked mee at this time to write vnto you this letter, for your great good, or for your condemnation, for if this admonition and warning will not profit and take effect, inſomuch that it doth not goe to the very bottome of your hart, ſurely that will turne to your condemnation, and will crie vengeance againſt you, at the day of Iudgement, when there can be no excuſe heard whatſoeuer.

Now then my deere brother, will you be ſo fooliſh to leaue and looſe a kingdome, which is not for twentie, thirtie or a hundred yeares, but a kingdome euerlaſting and without end? and more ouer the ioy contained within the circute of that heauenly region, which no man can expreſſe, for that it is incomprehenſible; Note further yet, hee that ſhall not enioy and be partaker of this great pleaſure and ioy, yet the want thereof ſhall not bee ſufficient puniſhment and reward, but he ſhall endure intollerable fearefull and terrible torments and paines, that in regard that the joy is great, euen ſo the torment is greater, and that which is more terrible, without end. Wher then ſhall they looke for fathers, mothers, brothers, ſiſters, kinſmen and friends, the rents and heritages, and all the goods of the world, that before time were ſo

deere vnto them, where then I say shall they looke for them: alas, nothing in the world can then help them, but all their worldlie comfort will then crie vengeance against themselues, because they haue more loued and obeyed their goods, then the almightie.

Oh what horrour, what discomfort will it bee, that you must loose the euerlasting life without end, because you haue loued more the goods of this world which vanish and passe away like cloudes, then the joyes of heauen, which are of as long continuance as heauen it selfe. Commit these words to memorie, and giue thy meditation charge of them my brother, shew that you will not be one of those, but learne and listen to the word of the sonne of God, which hee himselfe with his mouth hath spoken, doe not hold him for a liar, and his word as a fable, for it will cost you deere; consider the threatnings which hee made against them that loued more the goods of the world, then their sauiour, that would rather please and obey their fathers, mothers, & their possessions, then him, I meane their redeemer: and mark againe the promises which hee made to those that doe follow him, and that would rather please and obey him then their flesh and goods. O my brother encourage your selfe, doe not sleepe and roote your selfe in these worldlie goods, leaue them as soone as you can, for feare the Lord doe not giue you leasure to repent, doe not you appoint him the day, for hee will not giue it you, cut cut this knot, for you will not bee able at your pleasure to vntie the same: you haue made so many promises to God

and

and vs, and yet alwaies still you fall a sleepe againe, and slacke in your promises.

Take heede, take heede, that the Lord doth not at this time anger himselfe bitterly against you. Therfore my deerely beloued brother, encourage your selfe, awake and pray vnto the Lord without ceasing to assist you and to giue you strength and meanes to obey his will, for you shall haue manie temptations, but doe you resist them with praiers, and the Lord will deliuer you from them, for hee hath promised it, and hee is the truth himselfe, seeing you aske of him things streaching to his glorie, and in respect that this is to his glorie, which I intreat you to performe, he will reioyce at your reformation. Combute Combute then and God will assist you, and when you shall haue gotten the victorie you shall feele daielie that the graces of God doe multiplie in you, and you would not for all the goods of the world after, but that you had fought & gotten the victorie, resist then against all with praiers, and the Lord will deliuer you from all, for surelie brother you doe not liue there where you are, but you die euerie daie, and if the Lord should call you out of the world in such estate, I should bee exceeding sorie for it, and it should much greeue mee;

You may perhaps here vpon thus argue, my father and mother are they then lost, I will not iudge it for God is the iudge thereof, but it is an other matter with you, for you cannot excuse your selfe if you doe hide in the ground, the talent which the Lord hath giuen you, through his mercie: but God forbid

that

that you should doe so but rather let your talent doe profit, that the Lord may say vnto you, good seruant, thou hast beene faithfull in a small thing, I vvill set you about a greater thing, come enter thou into the ioy of my kingdome.

But he that shall hide his talent in the ground, he shall bee cast into extreame darkenesse, where there shall bee vveeping and gnashing of teeth. Therefore my brother doe not couer your talent in the ground, but turne it to profit, & halt no more on both sides, serue no longer god and the world, for you cannot please them both, nor serue two masters; mark that which is written in Apocalipsi, *That God will cast out of his mouth him that shalbe luke warme, neither cold nor hot.* Feare feare then to be cast out of the mouth of God, for perdition followes. O my deere brother, encourage your selfe, and pray without ceasing, bee not the stones, but the good ground, let not the seed fall vpon the stones, or in the way, as it hath done at other tymes; you haue receaued the word, you haue bene resolued to make an ende, but that same hath not taken roote, for incontinently the Sunne, that is to say, temptation came, or the diuell came, who toke this seede, and you went alwaies backwards, & was very vntoward, when God did so sweetly inuite you, and reach his hand so louingly vnto you.

What brother? will you refuse him, will you be so foolish to forsake the hand of God? O no, no, but be more vertuous, and shew the true marks that you are one of the chosen and elected of your maker, the liuing God, and that your name is written in the

booke of life, shew that you are one of them that shalbe a King triumphing with the Sonne of the Father for euer. And now my deare brother I will make an end for this time, praying you in the name of God, to take this admonition and warning in good part, of the hand of God, for doubtlesse God himselfe hath stirred mee vp and moued mee thereunto, for the great desire and loue I beare for your saluation, and great feare which I haue of your condemnation.

Therefore I pray you doe not thinke that it is I which send it, but the Lord your Father, who gladlie would not loose a soule, but worke him vnto repentance, and true knowledge of his saluation: for surelie it is much to say, that you haue true knowledge of your saluation, I meane such as you ought to haue; I know it by my selfe, therefore the Lord hath shewed great mercie vnto me, that hee hath brought mee to them whom hee hath ordained to instruct mee therein, the Lord bee praysed and thanked therefore.

And it will bee also a great signe of Gods grace toward you, if hee shall vouchsafe to vvithdraw you from thence, to the end that you may be one of his faithfull seruants, the Lord send you grace thereunto through his great mercie, and that hee will giue mee grace to pray hartelie for you, euen as I doe dailie without ceasing, but take heede that our prayers bee not in vaine, and vnfruitfull, for if you doe not put the hand to worke, all our hartie praying vvill proue vnprofitable and nothing auaileable,

Fulfill and accomplish then that desire which wee haue of your saluation, for truely brother if I were not desirous of your saluation, I would not haue writ this vnto you now, therefore take it in good part, and make vse of my loue, my good counsell, and brotherlie admonitions.

Farewell.

A Letter vvritten by Maſter *Ramon* a Miniſter of the word of *God, priſoner in Valencia, to his wife in London.*

Atherine Ramon my deere and welbeloued ſpouſe, & ſiſter in our Lord Ieſus Chriſt, the great griefe and dolour perturbing and troubling ſomewhat my content, ioy, & the gladnes of my hart, which I haue in the Lord God, hath cauſed mee to write vnto you theſe preſents, aſwell for your owne as my comfort, I ſay eſpecially for your comfort, becauſe that you haue alwaies loued me with a moſt ſincere affection. And therefore ſince at this preſent it hath pleaſed the Lord to make a diuiſion & ſeperation betweene vs, one from another, for which ſeperation I doe feele more your bitterneſſe ſorrow and griefe, then mine owne.

I moſt hartely pray you as much as I may, not to trouble your ſelfe with griefe aboue meaſure, leaſt you offend God. You know very well that when you did marry me you tooke a mortall husband, who was vncertaine to liue a minute of an houre, but yet it hath pleaſed our eternall Father, to ſuffer vs to liue together about the ſpace of ſeauen yeeres, ſending vs fiue children. If it had ben the Lords will we ſhould haue liued together any longer, he might haue done it, but it hath not pleaſed him, therefore his holy will bee done.

you muſt conſider alſo, that I am not fallen into the hands of myne enemies; by caſualtie or chance, but by the diuine prouidence of God, which ruleth and gouerneth all things, aſwell the leſſe, as greater; as it appeareth by the words of our Sauiour, *Your haires are numbred, feare not, are not two Sparrowes ſold for a halfepeny, and none of them ſhall fall on the earth without the prouidence of God, feare not then, you are more excelent than any Sparowes.* Which of vs is eſteemed leſſer than an haire, and yet peruſe the diuine writ of the wiſe, and you ſhall reade, that GOD hath enregiſtred the number of mans haires; how can then any aduerſitie happen vnto mee without the will and prouidence of God: ſure I perſwade my ſelfe that cannot bee, except one would ſaye, that God were not God.

And therefore the Prophet ſaith, *There is no aduerſitie in the citie which the Lord hath not ſent*, and we ſee that in this doctrine all the holy men that haue bene before vs, haue comforted themſelues in their afflictions and tribulations. *Ioſeph* beeing ſold into Egipt by his brethren ſayd, you haue done ill, but God will turne it to your good, God hath ſent me before you into Egipt for your good.

As much did *Dauid* with *Semey* who curſed him; the lyke dyd *Iob*, and alſo conſequently all other, and this is the cauſe that the Euangeliſtes (treating ſo faithfully of the ſuffering and death of the Lord Ieſus Chriſt) doe ſay that this is done becauſe that might be fulfilled which is written of him, and might alſo be truely ſayd of all the members of him.

It is very true that humane reason doth striue against this doctrine, and doth resist against it as much as she can, and I found it by experience, when I was apprehended, I sayd vnto my selfe, we haue not well done to walke by great troopes together, we haue bene betrayed by such and such one, we ought not haue stayed any where, and with the cogitations thereof, I was ouerwhelmed and troubled in my thoughts, vntill I had lifted vp my hart & spirit higher to the meditation of the diuine prouidence of God, then began my hart to feele a meruailous rest, and likewise to say to my God, thou hast caused mee to be borne in the time & houre which thou hast ordained for mee, and during all the terme & time of my mortall lyfe, thou hast kept & miraculously preserued me from the threatning terror of daunger, & if now my houre be come to depart out of this life, & to attaine the height of happinesse in thy kingdome, thy will be done my Sauiour, my soule therby reaps rest and content, because it is my felicitie to bee conformed to thy will.

All these considerations came into my heart, whereat my spirit rejoyced, and I pray you my deere and welbeloued wife to rejoyce with mee, and to thank god the almightie, for that which he entendeth toward me, for hee doth nothing but that which is just, & according to equitie, & so especially you ought to rejoyce your selfe, because it is for my good and quiet of my soule: you haue heeretofore ben pertaker of some of my troubles, when you bare me company in my trauailing, during the time of my exile.

And

And seeing the Lord will lend me his hand, to leade me into his kingdome; blessed I am that goe before you, and when it shall please God, you shall follow me; this seperation wil not be long, the Lord will cal you to ioyne vs together with Iesus Christ. This is not the place of our habitation, but in heauen; heere on earth is but the place of our pilgrimage, therfore let vs aspire to our owne coūtry, which is in heauen, and let vs desire to be receiued in the house of our father; yea; our brother, head & sauiour, Iesus Christ, to see the most noble company of the patriarches, prophets, apostles & so many thousand martirs, in whose company I hope to be receaued, when I haue atchiued my course of administra:ion which I haue receaued from the Lord Iesus Christ: I pray you then my sister and friend, that you will comfort your soule in the meditation of those things, consider the honour which God hath shewed vnto you, in that he hath giuen you a husband who is not onely a minister of the sonne of God, but also in high estimation with his father, and besides that, it hath pleased him to vouchsafe to make mee a partaker with the crowne of martyrdome, it is such an honour, that he sheweth not the like vnto his Angels. I am glad, and my hart is merry, I lack nothing in my afflictions, I am satisfied with the store of heauenly riches, I am so comforted, that I haue enough for my selfe, and for all to whome I can haue sufferance to speake; I praise the Lord for it, and beseech him that he will continue his goodnesse and fatherly clemencie towards me his prisoner, which as I hope he will, for I doe finde by experience,

perience, that hee neuer will forsake such as trust in him, I had neuer thought that God had beene so meeke and good to such a poore creature as I am, I feele now the faithfulnesse of the Lord Iesus Christ, I doe practise now that which I haue preached, I did speak as a painted Angell in regard of that which I do feele now in this practise, I haue prospered & learned more since I haue beene prisoner, then I haue done in all my life time; I am in a very good schoole, the holie ghost is continually with mee, and doth inspire and teach me to vse the weapons in this combat.

On the other side Sathan, the aduersarie & enimie of all the children of God, doth tempt mee, compassing me round about, like a roaring Lion, to destroy me, but hee that said vnto me (feare not I haue ouercome the world) maketh me victorious. I see the most of power my sacred Father to tread sathan vnder my feete, & I do feele the power of God to strengthen my infirmitie and weakenesse, and on the one side the Lord God doth shew me, that I am a poore fraile earthen vessell, to thend I should humble my selfe, & that all the glorie of the victorie should be ascribed to him. On the other side he doth so strengthen and comfort me, that I am better at my ease then the enimies of the gospell; I doe eate, drinke, and rest better then they doe; I am lodged in a place a strong house, darke and tenebrous, which for his darkenes sake they call it *Breuuain*; I haue the aire and light but through a little stinking hole, where through they cast all filthinesse; I haue great irons on my feet & hands which do serue me for a continuall hell, fretting & pearcing

into my flesh to the very bones. Then the Prouost of the Marshall commeth to visit me & my brethren twise or thrise a day, fearing that I might escape, they haue three guardes before the prison gate, euery one of foure men.

Monsieur de Harmeyde commeth also to visit mee, who doth comfort me and exhort me to patience, as he saith, but he commeth most commonly after dinner, when the wine is in his head and the belly full. You may well thinke what comfort it is vnto mee, when hee doth threaten and tell mee, that if I proffer the least shew for an escape, that hee will chaine me by the neck, body and legges, so that I shall not bee able to stirre me, and many other such like threatning words. But for all that my God doth not forget me, to keepe his promise and to comfort my hart, giuing me great contentment, as hee teacheth vs by the mouth of the Prophet *Dauid*, saying: *I am with you when you are in tribulation*. And in another place, *can a mother forget her childe? and though shee should forget it, yet I will neuer forget you.*

Seeing than that the Lord doth neuer forsake vs, therfore good sister and faithful spouse, I pray you to be comforted in the Lord, in your afflictions, & to commit to his protection & gouernment, both your selfe & all your actions, for he is a husband to faithfull widowes, and a father to the fatherlesse children, he will neuer forsake you, and thereof I am most certain; behaue your selfe alwaies as an honest christian and faithfull woman, in the feare of God, as you hetherto haue done, & honour as much as in you lieth

and shalbe possible by your good conuersation, the doctrine of the sonne of God, which I your husband haue preached. And euen as you alwaies haue loued me most deerely, euen so I hartely pray you, that you will continue the like loue towards your small children, instruct them in the feare & knowledge of our true God, & his sonne Iesus Christ, be you their father and mother, & looke that they may be brought vp honestly with that litle which god hath giuen you. If it shall please god to giue you grace after my decease, to liue in widowhood with your litle children, you shall doe verie well, if you can not, and that the meanes do faile you, looke that you doe match with an honest and faithfull man, one that feareth God, & one of whom you haue heard good report, & when I shal haue better meanes, I wil write vnto our friends to haue a special care for you, as I hope they wil not forsake you. You may if you please, fal to your former trade, after that the Lord shal call me, & for your better cõfort, you shal haue our daughter *Sara* to keepe you company, and to assist you in your afflictions, & comfort you in your tribulations, & my hope is, God will be alwaies with you. Salute all our good friends in my name, and desire them to pray for me, that the Lord will giue me strength and wisedome, to open my mouth to maintaine the truth, of the sonne of God, to the very end, and the last gaspe of my lyse. Farewell *Katherin*, my most deerest friend, I pray God to comfort you as long as I am in this world. Deere, keepe this letter for my remembrance. It is not well written, but as I can it is, & not as I would, I pray you

commend me to your good mother, desire her that she be of good cheere, I hope to write her some letter of comfort, when it shal please God, salute also my good sister, will her to take all her afflictions paciently; and so fare you well, out of the prison of Valencia, the 12. day of Aprill.